1;Layard E-5 (1914-1915) 1942
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name of Marawa ("spider") given to one of the early *Tamate* Societies which may be entered by a baby in arms.[1]

The other extension is more interesting, since it provides a connexion between the spider's web and the mortuary labyrinth mythology of Seniang, in South-West Bay. In the mythology of that area the Guardian Ghost sits by a cave on the sea-shore, having drawn beside her on the sand a labyrinth figure which the ghost of the dead man on his way to the Land of the Dead must know how to complete. If he cannot do this, she eats him. The drawing of labyrinth designs, based on the above myth but now largely secular in character, is a common pastime all over the Northern New Hebrides, where they are drawn with the finger in ashes or sand.[2] It is easy to understand how the spider's web spun by the Guardian Ghost in one area should become associated with the labyrinth design drawn by the Guardian Ghost in another. A tale combining both motives comes from South Raga, and relates how one day the deity, there called Barkulkul, when leaving his house, left his wife in it and "shut the door by making, with a liana, a design similar to a spider's web." When he came back, finding the design disturbed, he went to the men's house, where he said to the men, "Let us make drawings." They made drawings in the ashes, similar to spiders' webs, and when Barkulkul saw that his brother Marrelül made the same design as Barkulkul himself had made, he knew that it was he who had entered his house in his absence and seduced his wife. And so he killed him.[3] This story is, of course, a degraded one, but serves to show the widespread symbolism of the spider's web as a labyrinthine structure with a devouring monster in its midst.

Guardian Ghost as "Megapode."

Another interesting piece of symbolism in connexion with the Guardian Ghost is that found in North Raga, where Subwe is also called Malau,[4] which means bush-turkey, or megapode. This remarkable bird has huge claws, with which it digs long tunnels into the ground in which to lay its eggs.[5] The habits of the bird are largely nocturnal, and at night it emits wailing cries. These cries are associated with ghosts, and the tunnelling activity recalls the underground world where the Guardian Ghost lives, which, in the case of Vao, is, as we shall see, a cave. Yet further, the megapode favours volcanic soil on account of the extra warmth it supplies for hatching eggs,[6] and volcanoes are also, as we shall see, connected with

[1] Rivers, 1, vol. I, p. 110. [2] See Chapter XXV. [3] Tattevin, 2, 1929, p. 988.
[4] Rivers, 1, vol. I, p. 189. Compare also Atimis Malau in South-West Bay.
[5] The New Hebridean megapode, *megapodius layardi*, does not build mounds like other members of the species (see p. 752). In Matanavat on the north coast of Malekula, the bird, there called *mola*, is semi-sacred. "If one village gives a scrub-turkey to another, that is a token of permanent peace." Such exchange is there even more sacred than the exchange of hawks (Harrisson, 2, p. 55).
[6] Rivers, 1, vol. II, p. 461.